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THE LABOR AND FRUITS OF A CHRISTIAN
HUSBANDMAN.

A
S E R M O N,

PREACHED BEFORE THE
Bristol-Education-Society,

In *Broadmead*, BRISTOL,

AUGUST 11, 1779.

And published at their Request.

By R O B E R T D A Y. *Rev.*

K

Your labor is not in vain in the Lord. ST. PAUL.

B R I S T O L:

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A SERMON, &c.

2 TIMOTHY ii. 6.

The husbandman that laboreth must be first partaker of the fruits.

THAT the work of a gospel Minister is great and arduous, will be readily allowed by all who seriously consider the nature, and various duties of this important character. In this light the Apostle represents it in the chapter before us, in which, addressing his son Timothy in the character of an Evangelist or Gospel Minister, he thus expresses himself. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, (alluding to the exercises

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of

of the Grecian games) yet he is not crowned except he strive lawfully. Probably he refers to the exercise of wrestling, in which it is well known, great strength and skill are requisite. He then compares the work of a minister in the words of my text, to that of a husbandman. The husbandman that laboreth, must be first partaker of the fruits,

From this passage, at the first view of it, we might be naturally led to observe, that the ministers of Christ before they enter on their work, should be well acquainted with the gospel themselves, that before they pretend to labor in the great work of instructing others, they should themselves have an experimental knowledge of the gospel in their own hearts, taste the word of life in their own souls, or, as it is expressed in our text, be first partakers of the fruits. Nor can any truth be plainer in itself, or more important. How can I with any propriety pretend to teach another what I do not know myself? How can I explain the nature, or represent the importance of internal vital godliness to others, whilst I know and feel nothing of the power of it in my own soul.

But however interesting and important a truth this may be, as it does not appear to be the sense of the passage before us, we shall at present wave all further consideration of it.

In the business of husbandry, it is well known there must be the toil of manuring, ploughing, sowing,

sowing, and plucking the noxious weeds from the land, before a harvest can be expected, and then the crop must be cut down and gathered in before the husbandman after all his former toil and labor, can partake of the fruits. And the sense of the Apostle is, that The husbandman must first labor, and then partake of the fruit of his labor. And with a slight transposition the words may be so rendered, or more literally—The husbandman laboring first, must partake of the fruits*.

As in former opportunities of this kind, much has been said, and with great propriety, of the nature, design, utility, and importance of the institution which has been formed and supported by the Bristol Education Society, and which we are now met to countenance by our prayers and contributions ; I shall not resume the consideration of those subjects, but endeavor to set before my young friends present upon this occasion, the labors which students and gospel ministers should first attend to, and the fruits which they may then hope, in due time, and with a divine blessing upon their labors, to partake of. For the sense of the Apostle evidently is, that as the husbandman, so the gospel minister, should first labor, and then partake of the fruit of his labor.

Permit

* τὸν κοπιῶντα γεωργὸν θεὸς πρῶτον τῶν καρπῶν μεταλαμβάνειν.

Permit me then in the

I. Place, to give you some account of those labors which students and ministers of the gospel should attend to.

1. They should undoubtedly labor in all the business of the christian life.—You should labor to excel in every part of the christian life and character. You should pray earnestly to the God of all grace, that it may please him to give you a strong faith, ardent love to God and men, deep humility, a large acquaintance with the wiles of the human heart, and particularly of your own; that he would deeply impress your hearts with a sense of the certainty, excellence, and importance of divine truth, and daily animate your souls with the most lively genuine devotion. How can you otherwise expect to enter into the nature of your solemn employ as ministers of Christ, or to attend to the duties of it with pleasure and profit, either to yourselves or to those to whom you may be called to minister. Eminence in real vital godliness is the most necessary furniture for a christian minister. Then may you hope to assist the devotion of your fellow worshippers, and to speak of the things of God to them with a holy fervor and authority, when you are enabled to say, That which we have heard, which we have seen with our eyes, and looked upon, and our hands have handled of the word of life, declare we unto you.

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When you come into the house of God, with your hearts warmed with devout affections, and having a sacred lustre upon your countenances, expressive of your having been in secret with your God. And when you are enabled thus to speak from the heart, you have reason to hope that God will, by you, speak to the hearts of those that hear you. But without the genuine spirit of devotion, the most accurate and elegant compositions will appear dry and insipid to those who are hungering and thirsting after the bread and water of life.

2. You should also labor to acquire useful knowledge.

That those gifts which are absolutely necessary to fit men for the gospel ministry are bestowed by Jesus Christ, the great Lord and Head of his Church, we most firmly believe. But is there any gift or talent, whether of a natural or spiritual kind, which it is not our duty to endeavour to improve? If we have the gift of communicating knowledge in an easy intelligible way, surely this can never be supposed to preclude us from attempting to gain knowledge, or from endeavouring to improve in the most acceptable method of communicating it. It is undoubtedly our duty in the improvement of the talents we have, to endeavor to acquire more. None can deny that those who are to teach others, ought to have a considerable degree

gree of knowledge themselves. Nor is there any branch of knowledge scarcely, but through the divine blessing may be of service to the minister of Christ, in explaining and enforcing the great and sublime truths which are contained in the book of God. But you should be more especially solicitous to attain those branches of useful knowledge which are most immediately connected with the office to which you are called. Such are the branches of knowledge, in the attainment of which you have the happiness of being directed and assisted by your able, diligent, pious, and affectionate Tutors, in that Seminary in which you are placed, and which it is the professed design of this Society to patronize and support. Here you are taught to read and understand the sacred scriptures in the languages in which they were originally written. You are led into the paths of ancient history, made acquainted with the peculiar customs of the Hebrews, as well as of the antient Greeks and Romans, so often referred to in the bible, many passages of which cannot be understood without a knowledge of these things. You are taught to think with intenseness, to reason with strength and energy, to arrange your ideas in proper connection and order, and to speak with propriety when you address the congregations in which you may be called to minister. You are taught to understand, admire and adore the works of God, as the God of Nature, as well

as the God of Grace, that your ideas of this infinite all glorious Being may be at once enlarged and elevated. These studies should be pursued with an humble and earnest desire that they may be subservient to the great work you have before you. That you may be the better able to defend the glorious truths of the gospel against all that may oppose them, and know how to speak a word in season for the instruction, support, and consolation of those to whom you minister. And permit me, my young friends, earnestly to recommend to you application and diligence. Improve the time, the assistance and all the advantages you now enjoy; lay out yourselves in the pursuit of useful knowledge, endeavor to lay up a stock for the time to come, and be assured that you will hereafter better understand than you now do, the great advantage arising from it. Make the knowledge you seek after your own, labor to understand thoroughly every subject you attend to, and you will find it of greater importance to you in future life than you are aware of. A progress in useful learning is expected of you, and by making such a progress you will best express your gratitude to your friends, who assist you in this laudable work, as well as to that God from whom all our privileges are ultimately derived, and to whom we are indebted for them. And let Divinity be your principal object, and all your other studies subservient to that. Remember, you are designed to communicate the

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knowledge of salvation, to preach the gospel of Christ, and to teach men the way of peace and life everlasting.

3. The work therefore of preaching the everlasting gospel, is a work which will hereafter call for your labor and diligence.—And, O, how solemn the work, to preach the glad tidings of gospel grace to poor, lost perishing sinners! To speak for, and from God to dying men, to be an ambassador for Christ, to labor in season and out of season, to teach, to rebuke, and exhort with all long suffering and doctrine! May the Lord furnish you with all the grace and gifts you need, and greatly succeed and bless you in this great and difficult, but truly honorable service!

4. You are to labor also, when called forth to stated service in the Church of Christ, in the administration of the ordinances of God's house.

These positive institutions are enjoined upon us by Christ, our divine Master, Lord, and King, and are to be attended to in his Church to the end of the world. And with respect to the subjects of these ordinances, and the manner of their administration, we should ever make the word of God our only rule, and his glory our end.

5. You are also to labor, when called to the care and oversight of a Church, in watching over those that are committed to your care.

Ministers

Ministers are shepherds under Christ, the great the chief Shepherd and Bishop of souls, and are to watch therefore over those that are committed to their care, to watch for souls as those that must give an account.—But it is not my intention to enlarge here. Having considered the labor in which students and ministers should be engaged, permit me to observe a few things with respect to the manner in which they should attend to it. And should it not be,

1. With humility. As those that are sensible of your own weakness and insufficiency, and your entire dependance upon God for direction, assistance and success. Thou therefore my son, says the Apostle in the chapter before us, be strong in the grace that is in Christ Jesus. That is, depend on that fullness of grace there is in Christ, trust in him for direction in the pursuit of your preparatory studies, in the choice of your subjects, and the manner of treating them; look up to heaven for assistance in every part of your work, and ever humbly beg the blessing of God upon all your labor. Pride and self importance are very criminal in any person, but in none more contemptible than in students and young ministers. Nothing will tend more to expose you to disgrace among the truly wise and good; and remember God resisteth the proud, but giveth grace to the humble, 1 Pet. v. 5.

Let humility then appear in the whole of your conversation, be ye clothed with humility, and let this heavenly grace express itself, in an especial manner, by humble earnest prayer to God. My dear Brethren, let me entreat you to be much with God in secret prayer, for every good and perfect gift cometh from him.

2. You are to be faithful in attending to the labor enjoined upon you.—You are all stewards of the various talents and privileges with which you are entrusted ; now in stewards it is required that they be found faithful, *1 Cor. iv. 2.* Let us never forget that we must give an account of our stewardship. Solemn thought ! May we give up our account with joy ! Be faithful then, faithful to God whose servants you are, faithful to the souls you may minister to, and faithful to your own consciences. So may you hope for success to attend your labors, to have peace in your own minds, and to be at last approved of God !

3. You should labor with diligence.

He that thinks the work of the Christian Ministry is an indolent employment, knows nothing of the true nature of it. Every part of your work requires diligence. Brethren, the time is short, your work is great, and without the greatest diligence you will never be able to accomplish it. Consider moreover the vast importance of the
work

work before you; you are to treat with men about the affairs of their never dying souls. And are matters of such infinite importance to be trifled with? By no means. An indolent minister is a truly contemptible character. We should consider that our Master's eye is always upon us, he sees if at any time we indulge an indolent temper, and is much displeased with it. I would thou were't either cold or hot. Let us think of his diligence. I must work the work, says he, *John ix. 4.* of him that sent me into the world, whilst it is called to day, the night cometh when no man can work. Do we profess to be the servants of Christ, let us copy then the example of Christ, and walk even as he also walked.

4. You should be constant and steady in your labor, as well as diligent.

It is to be the business of your whole lives. You are still to go on in the work of the Lord, for if any man puts his hand to the plough and looks back, he is not fit for the kingdom of God. *Luke ix. 52.* It is he that is faithful unto death that shall receive the crown of life. As Christians, and as Ministers, you profess to be devoted to God and his service. You have given up all your abilities, your acquirements, your time and all your talents to him. You should therefore lay out yourself for God and his glory, as long as ever he may see fit to continue you in his Church below, and to continue your capacity to engage in the services

services of it. If any man draw back, *Heb. x. 38.* what solemn words! my soul shall have no pleasure in him. We can never evidence our uprightness in engaging in the service of the Lord, but by our perseverance in it to the end.

5. You should labor in the work of the Lord with holy courage and fortitude, in the face of every difficulty.

Every faithful minister of Christ must count upon meeting with difficulties. Some meet with more than others, but none are without them. Our forefathers conflicted with trials far greater than we have ever experienced, but what we may be called to none can say. You my young brethren, who are candidates for the ministry, or already entered upon that arduous service, ought to look forward in expectation of trials and difficulties. Here I might give you a long and mournful detail of the various trials you may expect to meet with; but I would not sully the pleasures of this day with a discourse upon such a gloomy subject. I do not mean to discourage you, but only to remind you that holy courage and fortitude will be requisite in the discharge of the duties of your office and character. Be strong then in the Lord, and in the power of his might, and learn, as the apostle expresses it in the third verse, to endure hardness as good soldiers of Jesus Christ. You are engaged in a good cause, you serve a good Master, and he has promised you his presence and assistance

assistance. Those of our fellow Christians and fellow-laborers who in times past were called to resist unto blood, were in themselves as weak and helpless as we are, but they were carried triumphantly through all their labors and sufferings, and made conquerors and more than conquerors, through him that loved them. And so shall you; for your divine Master is the same yesterday, and to day, and for ever, and thus runs his gracious promise,—Lo, I am with you always, even unto the end of the world! As your foes therefore appear, as your difficulties occur, exert a holy courage and fortitude of soul. Trust in the Lord for ever, for in the Lord JEHOVAH is everlasting strength. *Isai.* xxvi. 4.

II. I come now to represent to you the fruits which the faithful laborer may hope to partake of.

And these, how rich, how free, how great and truly glorious! There are fruits to be enjoyed by him whilst in his work, whilst he is going on in his labor; and there are yet more rich and abundant fruits provided for him, in that happy peaceful state, in which his toils shall be ended, his conflicts over, and his weary soul at rest. More particularly,

1. You may hope for the divine presence and assistance in your work, and the consolation of his Spirit.

How often has the Lord promised to be with his people, and never never to leave nor forsake them.

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And to his ministers in a particular manner, his gracious language is, as we have just observed, Lo I am with you always! And has he made these promises? he will then be as good as his word, and assuredly fulfil them. His people have always found that he has done so, and He ever will. In secret, and in public he will afford you such measures of his grace, and spirit as may render you superior to all your discouragements, and enable you to go on your way rejoicing. You may hope to taste the sweetness of those truths yourselves, which you preach to others, and thus find your work to be wages to you. Those of you that have entered upon public work, have experienced I dare say something of what I am speaking of. Has not the Lord carried you at times, through your work, not only better than your fears, but beyond your most sanguine hopes? And thus will he grant you his aid in every time of need, and as your day is, so shall your strength be. Let this then encourage and animate you in the prospect of those formidable trials you may have in view, and dissipate that gloom which might otherwise oppress your minds. Never did that great master of argument, Paul, reason better, than when he said—If God be for us, who can be against us? When we have omnipotence to aid us, what can be too great for us to do, or for us to bear? Surely those who know what it is to experience the consolations of God, will readily own they constitute no inconsiderable part of those fruits which a gospel laborer may hope to partake of.

2. Increasing

2. Increasing abilities for your work, may be considered as another part of the husbandman's fruits.

They that wait on the Lord, it is said, shall renew their strength. And it has accordingly been observed that they who pray most, pray best, which I believe is generally true. The more we do for God, I am persuaded the more we can do. The man that had five talents only, in trading with them gained another five also. But this increase of abilities is only to be expected by those who first labor, and that with diligence and zeal. Such ministers as are superficial and trifling in their work, will rather find the few abilities they once had, decline and die away, for want of proper use and cultivation. It is in this work, as well as in others, the hand of the diligent that maketh rich. Let this consideration stimulate you to application in your studies, and in all the exercises you are called to engage in. The longer you engage in the work, and the greater the application and diligence you make use of in the discharge of it, the better will you be fitted for the various duties of it, and with greater ease and pleasure will you be able to attend to it. Which is no small part of the fruits, which through the divine blessing, you may hope to partake of.

3. Usefulness is another distinguishing part of these blessed fruits.

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O what sublime pleasure must it afford to a generous mind, one that knows the worth of his own soul, to be an instrument in the hands of an omnipotent God, in saving the souls of men! To think of being made useful to them in their highest and most important interests, in turning them from darkness to light, from the power of sin and Satan unto God, breaking the iron bondage of sin from off their necks, and leading them into the glorious liberty of the children of God! Ministers have much to grieve their hearts, and weaken their hands in the work in which they are employed: but when it is the pleasure of God to bless their labors, they rise at once above every discouragement, and are willing to spend and be spent in the work of the Lord. Say not ye, says our blessed Lord, addressing himself to his disciples, *John* iv. 35, 36. there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields, for they are white already unto harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that reapeth may rejoice together. When ministers are blessed in gathering souls unto Jesus Christ, it gives them the greatest pleasure. And there are some circumstances which tend greatly to increase this pleasure. When for instance, they have been blessed to such as were before grossly ignorant, and who had degenerated far, and long, into the crooked paths of sin and destruction, who had, as it were, by repeated acts
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of iniquity riveted fast the miserable chains of sin upon their captive souls. To be made instrumental in plucking such brands as these out of the burning, what can be conceived of more highly pleasing to a truly pious minister! And to be made useful to the saints, to comfort the disconsolate, to strengthen the feeble, to animate and rouse the sleepy, how delightful! This is indeed partaking of the fruits.

4. There is the reward which their divine Master has prepared for them, and promised to them, in another and better world.

Ministers are mortal like other men. The Fathers, where are they; and the prophets, do they live for ever? But to die is gain to them, they are taken from their labor to their reward. The Lord will own and honor them before an assembled world, in the great and last day. They shall have the plaudit of their Judge. He will say to them, oh what extacy will it be should he say to us?—Well done good and faithful servants, enter into the joy of your Lord. They that be wise, says the prophet Daniel, *Ch. xii. ver. 2.* shall shine as the brightness of the firmament, and they that turn many unto righteousness as the stars for ever and ever. And when the apostle Peter addresses the Elders in his day, he reminds them of the crown, the ponderous crown prepared for them. See *1 Pet. v. 1, 2. &c.* The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of

of Christ, and also a partaker of the glory that shall be revealed;—feed the flock of God which is among you, taking the oversight thereof not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but ensamples to the flock. He adds, And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Yes, my Brethren, however mean and despised we may be in the eyes of men, if approved of God, we shall receive from his munificent hands a crown, a crown of glory, and that fadeth not away. Happy that Christian, that Minister, who can rejoice as the great Apostle Paul did, in the prospect of this crown! How animating his language! I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give unto me in that day, and not to me only, but unto all them also that love his appearing. To this crown, my Brethren, let us often look; on this glorious reward let us frequently and devoutly meditate. This will animate our dullest hours, revive us when most disconsolate, and strengthen us when most weak and feeble. But let us always remember that we are to receive this diadem as a gift of boundless grace. We cannot demand it as a debt, but must expect it as a free gift. When we have done all we can we are but unprofitable servants, but yet still may depend on
receiving,

receiving, through grace, the end of our faith, even the compleat salvation of our souls. Though we sow oftentimes in tears, we shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Psal. cxxvi. 5, 6.* To him that overcometh, says our exalted Redeemer, *Rev. iii. 21.* will I give to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne.

Many of our fellow laborers have finished their work and are entered upon their reward, particularly my honored and much esteemed brother, and once my beloved fellow pupil here, who officiated amongst you upon this occasion the last year. His labors are ended, and he is now partaking of the fruits. O that we may be followers of him, and of all those who through faith and patience are gone before us to inherit the promises! We may safely depend upon an immutable God for the accomplishment of his promises, for faithful is he that hath promised, who also will do it.

From what has been said we infer

1st. That if gospel ministers are to be laborers, it is but reasonable that they should be assisted as much as possible in their labors.

And in this view, how laudable and important does the Bristol-Education-Society appear to be! The end proposed by it, is to assist worthy, religious, gifted young men, who are candidates for the ministry, in pursuing such kinds of useful knowledge

ledge, as it must be owned are of great service in the discharge of the various duties of the ministerial function and character. And through the divine blessing, you have the satisfaction of knowing that your generous attempts thus to serve the interest of Christ in the world, have been successful, your labor of love has not been in vain in the Lord. Many valuable ministers that have been trained up in this religious Seminary, are now acceptably and usefully employed in many of our congregations. And there is the fairest prospect of there being many more of the same character added to the present number. Go on, my honored friends, in this good work, and the Lord will more and more own and bless you in it; and whilst you with so much generosity support this Institution by communicating of your temporal good things, he will, I humbly hope, enrich you with spiritual blessings in Christ Jesus.—And should not those who enjoy the labors of gospel ministers, be ready to do all they can to assist and encourage them in their work? To sympathize with them in their afflictions, fervently to pray for them, and to communicate what may be necessary for their comfortable support? The laborer is surely worthy of his meat. Let him that is taught, says the Apostle, *Gal. vi. 6.* communicate to him that teacheth in all good things. Nor can any thing be more reasonable than that whilst ministers are communicating to their people spiritual good things, they should partake of their carnal good things. And so hath the Lord ordained. See *1 Cor. ix. 14.*

2d. If the work of the ministry be so great, arduous, and important, great care should then be taken in chusing proper persons to engage in it.

It is a great impropriety indeed to appoint and train up persons for this work, without considering whether they have those peculiar talents both of a natural and spiritual kind which are adapted to this office. If they have no inclination, no meetness, no proper gifts for it, how can they ever expect to be useful in it, or so to labor as afterwards to partake of the fruits? It is an ascended Jesus alone who hath led captivity captive, that can alone give those spiritual gifts that are essential to the character of a gospel minister. Nor will this Institution knowingly encourage any but such as appear to have these gifts graciously bestowed on them. Is the harvest great, and faithful laborers few? Let us pray then the Lord of the harvest, that he would send forth laborers into his harvest. And let us still endeavour to receive none, but such as are sent of God. This is a matter of great importance to the honor of God, and in which the very being of vital godliness, and the good of the souls of men are greatly interested.

3d. Are ministers described under the character of laborers, do you then, my young friends, that are candidates for the ministry, see that you are so. Meditate upon these things, says Paul to Timothy, *1 Tim. iv. 15.* give thyself wholly to them, that thy profiting may appear to all. The expressions are very strong, Be thou in them, or as one renders the passage, be thou always employed in these things.

things. I have often thought of these words myself, and I wish you to think of them too. We should remember that the work of the ministry is infinitely important, and calls for our most earnest and diligent attention.

4th. Are we to labor first and afterwards to partake of the fruits, let us then patiently wait in hope.

Sometimes it is the pleasure of God that his faithful servants should partake of little fruit during the time of their labor, and particularly to grant them but little success. They have often reason to complain, saying, Who hath believed our report, and to whom is the arm of the Lord revealed? But let such remember, that though Israel be not gathered, yet shall they be glorious in the eyes of the Lord. And oftentimes though the Lord may for awhile suspend the bestowment of those fruits which are the reward of his servants, yet in the end they shall certainly be enjoyed, and their Lord will come to them and bring his reward with him. I know not how better to close this short address to you, than in the following words of the Apostle James. Be patient therefore Brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.

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